

ARTICLES
TO BE ENQUIRED OF
WITHIN
THE ARCHDEACONRY
OF YORK.

By the Church-wārdens and Sworne-
men in the Visitation holden by the Arch-
Deacon of the said Arch-Deaconry.

In the yeare of our Lord God,
1635.



LONDON,
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ARTICLE 2

OF THE CONSTITUTION

OF THE

UNITED STATES

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OF AMERICA

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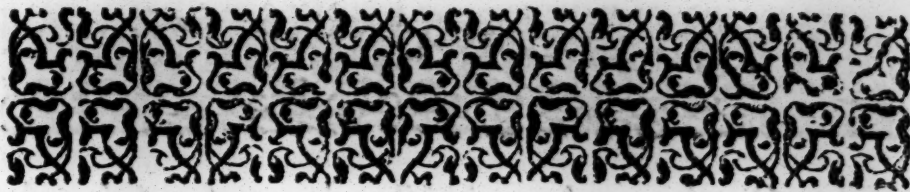
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The Advertisement.

He Minister and Church-wardens are to call unto them the Neighbours of the Parish, and out of them to make choyce (according to the custome of the place) of two of the discreetest Parishoners to be Sidemen, and they altogether are to read over these Articles divers times. Then, after they have duly considered of them, they are to write their answer, or presentment unto every Article particularly and truly, according to their consciences. Lastly, they are all of them to bring their presentments to the Visitation, and there the Church-wardens and Side-men upon their oaths (but the Minister according to the Canon in that behalfe) are to deliver them up under their hands.



The Oath to be ministred to the Church-wardens and Sworn-men.



You shall sweare, that all affection, favour, hatred, hope of reward and gaine, or feare of displeasure or malice set aside : You shall vpon due consideration of the Articles given you in charge, present all and euery such person, of, or within your parish, as hath committed any offence or fault, or made any default mentioned in these, or any of these Articles, or which are vehemently suspected, and defamed of any such offence, fault, or default : wherein you shall deliver vprightly, and according to truth, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, and so conceale the truth, having in this action God before your eyes with an earnest zeale to maintaine truth, and to suppress vice ; so helpe you God,
And the contents of this Booke.

Touching

Touching the Church, Church-yard, Parsonage, and Vicarage-house.



First, whether your Church, Chappell, and Chancell bee well and sufficiently repaired in the walls and roose, the Seats convenient, the floore paved, the windows glazed, your Bells in tune, and all these cleanly kept, and the mansion-house of your Parson or Vicar, with the building thereunto belonging, be likewise well and sufficiently repaired, and your Church-yard well fenced with walls, railles, or pales, and cleanly kept.

2 Whether hath your Church or Church-yard bene abused and prophaned by any fighting, chiding, brawling or quarrelling, ma playes, Lords of misrule, summer Lords, morris-dancers, pedlers, bowlers, beere-waies, butchers, seafts, schooles, temporary courts, or Leets, Lay Furies, musters, or other prophane vsage in your Church or Church-yard, and bells superstitiously rung on holidays or their eues, or at any other time without good cause allowed by the Minister and Church-wardens: haue any trees bene felled in your Church-yard, and by whom?

3 Whether are your Almes-houses and Church-house sufficiently repaired, maintained, and so godly and their right vs employed?

4 Whether haue you in your Church all things necessary for common Prayer, as the Bible in the largest volume, the booke of common Prayer lately authorized by his Maiesty, the booke of Psalms allowed, a convenient Pulpit for the Preacher, a decent seat for the Minister to read Service in, conveniently placed, a strong chest with three lockes and keyes, one for the Minister, the other for the Church-wardens for the keeping of the Register booke of the Christnings, Marriages, and Burials, and a pious mans box with three lockes, conveniently seated neere the Church doore?

Articles to be enquired of, &c.

5 Whether haue you in your Church a font of stone for baptisme set in the ancient vsuall place: a decent table for the communion consentently placed, covered with silk, or other decent stuffe in time of Diuine Service, and with a faire linnen cloth over that at the administration of the Communion.

6 Whether haue you all such bells, ornaments, and other utensels as haue anciently belonged to your Church, a communion cup of silver with a cover, a fair standing pot or two of pewter or purer metal for the wine vpon the communion table, a comely Surplesse with steeves, a Register booke of parchment, for christnings, marriages, and burials, a booke for the names of all strange preachers, subscribed with their names, and the names of the Bishop, or other, where they had licence?

7 Whether is the Almes for the poore duly distributed, and are the names and surnames of all persons married, christned, and buried, and of their parents, with the day and yere entred in your parchment Register booke?

8 Whether are the ten Commandements set vp in your Church or Chappell, and other chosen sentences of holy Scripture vpon the walls in convenient places, and the tables of the degrees prohibited in marriage, set forth 1563.

9 Whether haue you in your Church or Chappell the booke of the Canons agreed vpon in the conuocation holden at London An Dom. 1603. and confirmed by his Maiesties royall authority, and whether your Minister haue read the same in your Church or Chappell once every yere, according to his Maiesties Injunctions in that behalfe?

Touching the Ministry, Service, and Sacraments.

VWhether is the common prayer said or sung by your Minister both morning & evening, distinctly & reverently every Sunday and Holiday, and on their euenes, and at convenient and vsuall times of those dayes, and in most convenient place of the Church for the edifying of the people?

2 Whether doth your Minister obserue the orders, rites & ceremonies prescribed in the booke of common prayer, in reading holy Scriptures, prayers & administration of the Sacraments, without diminishing (in regard of preaching or any other respect)

Articles to be enquired of, &c.

Spent) or adding any thing in the manner or forme thereof:—

3 Whether doth your Minister on Wednesdayes and Fridayes, not being holidays, at the accustomed hours of service, resort to the Church, and say the ordinary prayers & Letany prescribed: And doth your Clarke or Sexton give warning before by tolling of a bell on those dayes?

4 Whether any Minister leaving the use of the Font, doe in your Church or Chappell christen or baptise in any Basins or other prophane vessels: or whether your Minister do baptise or christen any out of the face of the Church & congregation, without speciall cause, or without Godfathers or Godmothers: And whether any person or persons be admitted to answer as Godfather & Godmothers at the christning of any child, except hee or she haue before receined the holy communion: and whether doth your Minister in the baptising of children, signe them with the signe of the crosse, observe the orders, rites, and ceremonies appointed and prescribed in the booke of common prayer, without addition, omission, or other innovation?

5 Whether doe you know any Parents that keepe children unchristened, or that were not christened at their owne Parish Church or Chappell, & so what cause they remain yet unchristened, or haue not bene christened at their Parish Church or Chappell: or do you know, haue hard, or vehemently suspect any parents, whose children haue bene christened by any Popish Priest, or other wise than by the Lawes of the Church of England is allowed?

6 Whether doth your Minister as oft as he administred the communion, first receiue it himselfe: whether doth he use any bread and wine newly brought, before the word of institution be rehearsed, and the bread and wine present on the Table: doth he not deliuer the bread and wine to every Communicant severally, in such sort as is prescribed?

7 Whether doth your Minister give warning publicly in the Church at morning prayer the Sunday before he administred the communion, for the better preparation of the parishoners, and whether doth hee administer the Sacraments so often as that every parishoner may receiue thrice in the yeere at the least, whereof Easter to be one:

8 Whether

Articles to be enquired of, &c.

8 Whether hath your Minister administered the Communion to any but such as knée, or doe you know any that refuse to knée, or haue receiued the same not knéeing: hath he administered to any that are vnder Ecclesiasticall censure, as for refusing to be present at publike Prayer, or who hath depzaned the Booke of common Prayer and administration of the Sacraments, or the Rites and ceremonies prescribed, or the Articles of Religion agreed vpon, or the booke of ordering Deacons, Bishops, or against his Maiesties Supremacy: or hath committed other the like enormities, and what be their names?

9 Whether haue your Ministers moze Benefices than one: if he haue, how far distant are they, how often is he absent in the yeare? when hee is absent from your Parsonage or vicaridge, hath he a licensed Preacher for his Curate?

10 Whether your Churches or Chappels be or haue bene destitute of a Curate? And how long, and by whose default? And whether any Curate haue serued, or doe serue without licence of the Ordinary?

11 Whether doe you know any Popish Priests, Seminary, Iernite, or runnagate persons that preach, say Masse, or minister any Popish Sacrament or ceremonies; or else doe resort secretly or openly into your Parish: And whose house doe they resort vnto, and of whom are they harboured, and what be the names of such Popish Priests, Seminaries, Iesuites, or Runnagates, and such as so harbour and releue them?

12 Whether your Parson, Vicar, or Curat, or any other person in your parish be a fauor of the Romish Church or Religion, or any other Sect or Schismaticall opinion, or hath or doth maintain or teach any doctrine, contrary or repugnant to Gods Word, or to any of the Articles agreed vpon by the Clergy in the Conuocation holden at London, An.Dom. 1562. And whether they haue taught publicly or secretly any doctrine tending to the discredit and dispraise either of the Booke of common Prayer, or of the Preachers and Ministers of the Word and Sacraments, or of the receiued order for gouernment by Archbishops, Bishops, Deanes, Archdeacons, and other officers in the Church of England, or make any other inuouation: And whether haue they permitted any man so teaching

Articles to beenquired of, &c.

by making such innouation, and not made for same knowne?

13 Whether is your Minister an allowed Preacher, if he be, doth he every Sunday in your Church or some other next adjoining, where no Preacher is, Preach?

14 Whether doth your Minister being no Preacher allowed, presume to expound the Scripture in his owne Cure, or elsewhere: doth he procure every month a Sermon to be preached in his cure by Preachers lawfully licenced, and on every Sunday when there is no Sermon, doth he or his Curate read some one of the Homilies prescribed?

15 Whether your Minister do openly every Sunday after he haue read the second Lesson at Morning and Evening prayer, admonish and warne the Church-wardens and Shoomen to look to their charge, & to obserue who offend in absenting themselves negligently or wilfully from their parish-church or Chappell, or breueren by use themselves in time of diuine service.

16 Whether is your Curate allowed by the Ordinary vnder his hand and seale to serue for your cure, and whether doth hee serue two Churches or Chappels in one day: whether is he deacon at the least, and what stipend hath he for serving the cure?

17 Whether doth your Minister alwayes in saying publike prayer & administering the Sacraments weare a decent surple with sleeves, and being a graduate, doth he alwayes weare therewith a hood by the order of the Vniuersity, agreeable to his degree

18 Whether hath your Minister or any other Preacher in your Church, preached any thing to confute or impugne any doctrine deliuered by any other Preacher, and hath hee & they prayed for Christs Catholike Church, the Kings Maiesty, the Lords Archbishops and Bishops, &c. as is prescribed, Canon 55.

19 Whether hath or doth any preach in your Church, which refuseth to conforme himselfe to the Laws, Rules, & Ordinances established, or which hath not first shewed a sufficient licence?

20 Whether doth your Minister in his Sermons foure times in the yeere at the least, teach and declare the Kings Maiesties power within his Realmes to be the highest power vnder God, to whom all within the same owe most loyalty and obedience, and that sovraine power is inslip taken away?

21 Whether doth your Minister every Sunday and Holiday

Articles to be enquired of, &c.

halfe an houre befoze Euening prayer oꝛ moze, oꝛ at some other convenient time at Euening prayer examine and instruct the youth in the ten Commandments, the Beleefe, the Lords Prayer, and the Catechisme set foꝛth in the Booke of common prayer, and whether do the Church-wardens assist the Minister herein?

22 Whether hath your Minister married any which haue not bene thꝛe severall Sundayes oꝛ Holidayes asked in your Church in the time of diuine service, without licence, oꝛ without a ring: oꝛ hath he with licence oꝛ without, married any, whereof neither dwelt in your parish?

23 Whether hath your Minister with licence oꝛ without, married any at any other times than betweene the houres of eight and twelue in the forenoone, oꝛ in any priuate house, oꝛ when there is no licence, befoze the parents and Governours (the parties being vnder the age of 22. yeares) haue testified their consents?

24 Whether hath your Minister declared to the people enery Sunday at the time appointed, what Holidayes and Fasting dayes be that weeke following: doth he, being a Preacher, conferre with all recusants, and persons excommunicate oꝛ suspended? being no Preacher, doth he procure a sufficient Preacher to reclaim them thereby?

25 Whether doth your Minister keepe a note of all persons excommunicate, and once enery six months doth he denounce them which haue not obtained their absolution, on some Sunday in Service-time, that others may be admonished to refrain their company?

26 Whether your Parson, Vicar, oꝛ Curate, be diligent in visiting the Sicke and comforting them, and whether they bury their dead in such christian and comely manner as is prescribed in the Booke of common Prayer, and whether any Lay man, other then a lawfull Minister, hath taken vpon him to bury the dead contrary to order?

27 Whether hath your Minister refused to baptize any child brought to the Church, oꝛ to bury any corps brought into the Church oꝛ Church-yard, oꝛ to Church any woman, hauing had convenient warning thereof?

28 Whe

Articles to be enquired of, &c.

28 Whether hath your Minister, being truly informed of the danger of death of any infant unbaptized, and being desired to go to the place where the child is, to baptise it, neglected to go by means whereof the child hath dyed unbaptized?

29 Whether doth your Minister at any time preach, or administer the communion in any private house, except when they are so impotent that they cannot go to Church, or very dangerously sick?

30 Whether do any Chaplains in your parish preach or administer the Sacrament in any Chappel not consecrated, or in any house having no Chappell allowed by Law, and doe the Lords and Masters where such Chappels are, resort often to the parish church, and there receiue the Communion once at the least every yere?

31 Whether hath your Minister held or appointed any publique fast not appointed by Authority, or bene present at such: doth he or any other in your parish hold any lecture or exercise or attempt by fasting or prayer, or otherwise to call out any Diuels, without the privity and allowance of the Bishop under his hand and seale?

32 Whether hath there bene any secret Conuenticles or meetings in your parish by any Priests, Ministers, or others, tending to the depraving of the forme of prayer, doctrine or government of the Church?

33 Whether doth your Minister weare decent apparell, doth hee in publike goe in Doublet and Hose, without a coat, or cassocke, or cloake, and doth he weare any buslemely and light-coloured apparell or stockings?

34 Whether doth your Minister make accustomed resort to any Taverns, or Ale-houses, except for his honest necessities: or doth he bwyd or lodge in any such place, doth he vse any base or seruile laboz, or frequent drinkeing, riot, dice, cards, tables, or any other vnlawful games: is he contentions with his neighbors, or a hunter, hawkker, swearer, drunkard, dancer, blarer, suspected of incontinency, or doth giue euill example of life?

35 Whether is there in your Parish any Minister or Deacon who hath forsaken his calling, vsing himselfe in his course of life as a mere Layman?

Articles to be enquired of, &c.

36 Whether is his Maiesties declaration lately published for quieting and silencing the controuersies lately stirred up to the disturbance of our Church with new questions, and for publike prayer and Lectures strictly obserued by your Parson, Vicar, or Curate, or whomsoever else preacheth in your Church?

37 Whether doth your Parson, Vicar, Curate or Lecturer, catechise the youth of the Parish in your Church, every Sunday after dinner by question and answer; and apply his afternoon preaching and exhortation, to the instructing and edifying of the congregation in that kind of catechising?

38 Whether haue you in your parish any week-day Lectures or not? And if you haue, by whom is the same performed; whether by one particular man thereto licenced, or by sundry neighbours Ministers, and whether are the publike prayers alwayes read befoze such lecture and sermons, in his surplesse and hood, according to his Maiesties instructions lately set forth?

39 Whether are there any within your parish (vnder the degree of Noblemen and men qualified by law, who doe keepe any private Chaplaines or Chaplaine in their houses:

Touching Schoole-masters.

First, whether haue you in your parish any Schoole-master who teacheth either in publike Schoole, or private house, whether is he reputed to be of sound Faith and Religion, doth he resort duely to Church, and receiue the communion, or doth he giue any euill example of life is he allowed by the Ordinary vnder his hand and seale: or doth your Minister or Curate teach, and is he allowed in like manner?

1 Whether doth your Minister or Schoolemaster teach the catechisme by Authority set forth, doth hee when there is any Sermon or diuine Service, bring his Schollers to Church, and see them quietly and reverently ordered, doth hee examine them after their returne, what they haue learned of the Sermon?

2 Whether doth he at other times teach them such sentences of holy Scripture, as may induce them to all godlinesse, doth he reach the Grammar set forth by King Henry the eight, continued

Articles to be enquired of, &c.

finned by King Edward the first, and Quene Elizabeth.

4 Whether hath your Scholemaster anither vnder him, are they both diligent, is your wither allowed by the Ordinary, doth your Scholemaster direct his wither the same and manner of teaching, and doth he weekly take account of him, and the Schollers vnder his charge, how they haue profited, and what they haue learned, and out of what Authoers?

5 Whether hath either of them spoken, writt, or taught against any thing whereunto hee formerly subscribed, as the Kings Supremacy, the Articles of Religion, Booke of common prayer, or any thing therein contained?

Touching the Parish-Clarke, or Sexton.

First, whether haue you a parish Clarke appointed by the Minister, sufficient for his place, of the age of twenty years at the least, is he of honest conuersation, can he read, write and sing, is he diligent in his office, and seruiceable to his Minister in the due of diuine Service and otherwise?

2 Whether doth your Clark meddle with any thing aboue his office, as churching of women, burying the dead, reading of prayers, or such like?

3 Whether doth your Clarke or Sexton keepe your Church cleane, the doores safe locked, is any thing (by his default) lost or spoiled in the Church, doth he suffer any vntimely ringing, or any prophane exercise to be committed in your Church?

4 Whether doth your Clark or Sexton, when any is passing out of this life, neglect to tol a bel, hauing notice thereof: or the party being dead, doth he suffer any more ringing than one short peale, and before his burfall one, and after the same another?

5 Whether doth any of your parish refuse to pay vnto the parish Clarke or Sexton such wages as are vnto them due, and haue bene accustomedly payd?

Touching Parishioners.

First, whether hath any in your parish spoken against, or any way impugned the Kings Maiesties supremacy in causes

Articles to be enquired of, &c.

les Ecclesiasticall, the Truth and Doctrine of the Church of England, the forme of Gods worship contained in the booke of common prayer and administration of the Sacraments.

2 Whether there be any person or persons knowne or vehemently suspected to haue written, printed, or by any meanes published and dispersed, or otherwise to haue, or to haue had in his or their vse or keeping, any Popish bookes or libels, or any of those slanderous or schismaticall and seditious libels, or other bookes, that impeach the booke of common prayer, or the Religion and Ecclesiasticall government, or any other part thereof, established by Law in this Realme, or doth impeach the credit or estate of any Ecclesiasticall person or gouernor within the same?

3 Whether hath any in your parish spoken against or impugned the Articles of Religion agreed vpon in Anno Dom. 1562. the rites and ceremonies established in the Church, the government by Arch-bishops, Bishops, Deanes, Arch-deacons, and others that beare office in the same?

4 Whether hath any in your parish spoken against, or impugned the forme of making and consecrating Bishops, Priests, or Deacons, or haue any separated themselves from the societie of the congregation, and combined in a newe Brotherhod, or deprauid the Synods of the Church of England held by the Kings Authority?

5 Whether hath any in your parish maintained or defended any such Ministers or Schoolmasters as refuse to subscribe to the order of the Church, haue they affirmed that such Ministers and adherents may make Rules and orders in causes Ecclesiasticall, without the Kings Authority?

6 Whether doth any in your Parish prophane, violate, or mis-spend the Lords day, commonly called Sunday; or Holidaves appointed in the Church of England, vsing any offensive conuersation, or worldly labour in those dayes, or any of them: or is there any that wilfully refuse, or negligently hath absented himselfe from diuine prayers on Sundayes or Holidaves, or suffer their Milns to grind vpon Sundayes or Holidaves?

7 Whether hath any in your parish, in the time of diuine service

Articles to be enquired of, &c.

nice sitten with his hat on his head : or is there any who hath not reverently knéled when the generall Confession, Letany, and other prayers are read, and which haue not stood by at the saying of the Beléfe :

8 Whether hath any in your parish disturbed the Service or Sermon, by walking, talking, or any other way, or departed out of the Church during the Service or Sermon, without some vrgent cause, or loytered about the Church or Church porch :

9 Whether there be any in your parish, man or woman, being about fifténe yéars of age, that hath not receiued the holy communion, thrice at the least every yéare, & namely at Easter last, or thereabouts for once : and whether any abandoning his or their Parish Church, haue receiued the holy communion in any other Parish Church or Chappell, or private place :

10 Whether hath any parent béene admitted to answer as Godfather for his owne child, or hath any Godfather or Godmother made any other answer or speech then is prescribed by the Booke, or haue béene admitted for Godfathers or Godmothers, at Baptisme, who haue not first receiued the Communion :

11 Whether doe all Fathers, Mothers, Masters, Mistresses, some, and canse their children, seruants, & apprentices to come duely to the Church, and according to the Ministers direction to be instructed and catechised, or who be they that haue not obeyed the Minister herein :

12 Whether haue any persons married together within the Degrees of Consanguinity or Affinity prohibited, set forth in a Table, appointed to be placed in every Church : or haue any married or contracted themselves vnder the age of one and twenty yeares, without the consent of their Parents, or Guardians if their parents be dead ; or any married forth of their owne parish Church :

13 Whether haue any persons, once lawfully married, forsaken each other, or doe liue asunder otherwile than by Law is permitted : or doe any, being diuorced or separated, marry againe, the former wife or husband yet living :

14 Whether hath any of your parish vnreuerently vsed your Minister, or haue any laid violent hands vpon him, or disgra-

Articles to be enquired of, &c.

disgraced his office and calling, by word or deed?

15 Whether haue you in your parish any Popish recusant, or maintainer of Popish doctrine, or suspected to keepe or disperse schismaticall bookes, or to fauor any heretic or error?

16 Whether haue you any common resorters to your Church which are not of your parish, abandoning their owne parish-Church, or doe any such receive the Communion amongst you: what be their names, and of what parishes are they?

17 Whether hath any in the time of diuine Service vpon any Sunday or Holiday opened their shops, exercised their trade, or vsed any gaming, bene in any Tauerne or Alehouse, or otherwise ill employed?

18 Whether are there in your parish any adulterers, fornicators, incestuous persons, bawds, receiuers of defamed persons, close fauorers, conueyers away of such, or which suffer to depart any incontinent person unpunished, or are there in your parish any blasphemers, common swearers, drunkards, ribawds, bluters, malicious slanderers, scolds, or sowers of discord, or any defamed or vehemently suspected of any of these crimes?

19 Whether doe any in your parish administer the goods of the dead, without Authority, or suppress their will or testament: haue any Executors neglected to performe their wills, especially in paying of Legacies giuen to the Church, to the poore, or to any other charitable or godly use?

20 Whether doe any refuse to pay to the reparations, ornaments, and other things by Law required to be in your Church as they are sealed by Law: or are any dwelling out of your parish, which hold land in your parish, that refuse the like payment or ceasement?

21 Whether haue any not being of your parish bin christened, churched, buried, or receiued the communion, or bene married out of your Church, both parties dwelling in your parish?

22 Whether haue all women in your parish deliuered of child come at conuenient time after to Church, to giue thanks, and haue they bene churched according to the forme of the booke of common Prayer?

23 Whether hath the perambulation of the circuit of your parish bin obserued once euery yeere, if not, by whose default is it?

24 Whether

Articles to be enquired of, &c.

24 Whether hath any in your parish given the Church-wardens or Aldermen, or any of them evil words for doing their duty according to their oath and conscience, in making presentment for their default?

25 Whether there be any man or woman in your parish, that bleseth witch-craft, sorcery, charms, or unlawful prayer or invocations in Latine or English, or otherwise upon any Christian body or beast, or any that resorteth to the same for counsell, or helpe, and what be their names?

26 Whether there be any, that pretending themselves to be Physicians or Chirurgions, do take upon them to practise physicke or Chirurgery, not being lawfully licenced therunto, or which refuse to shew their said licence to the Minister or Curate and Church-wardens of your Church or Chappell, when they shall be hereunto required?

Touching Church-wardens and Sworne-men.

First, whether doe any in your parish take upon them to be Church-warden or Alderman, which is not lawfully chosen by the Minister and Parishioners, according to the Canon, or doe any continue in the office longer than one yere, except they be chosen againe, or that it be a custome of the parish for a Church-warden to continue for two yeres, and all such officers chosen yerely in Easter weeke?

2 Whether do your Church-wardens, within one moneth after the moost after their yere ended, befoze the Minister and Parishioners, give up a iust account of such mony, and other things as they haue receiued and bestowed: haue they deliuered all remaining in their hands belonging to the Church or parish, by Bill indented to be deliuered to the next Church-wardens?

3 Whether haue the Church-wardens with the aduice of the Minister, from time to time prouided a sufficient quantity of one white bread, and wholesome wine for the number of Communicants?

4 Whether do the Church-wardens & Sworne-men befoze every Visitation, and at other times when there is iust occasion meet and confer about their presentments, and the answering of

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Articles to be enquired of, &c.

ther Articles, and who hath (after notice given him of the time and place) carelessly absented himselfe?

5 Whether the forfeiture of twelue pence, for absence from Church, appointed by Statute, to the use of the poore, be taken and lent by the Church-wardens, and imployed according to the said Statute: and whether is the said forfeiture taken of all persons which stand wilfully suspended or excommunicated?

6 Whether haue any Church-wardens leſt, sold, or detained any Goods, Ornaments, Bels, Rents, or Implements of the Church?

7 Whether do you the Church-wardens and Aldermen, about the middle of diuine Service, vsually walke out of the Church and see who are abroad in any Ale-house, or elsewhere absent, or euilly imployed, and haue you presented all such offenders to the Ordinary?

8 Whether do you know, or haue heard a ſame of any offence committed, or duty omitted by any of your Parish before your time, & heretofore not presented by the former Churchwardens to the Ordinary, or as yet not reformed, and haue you presented the ſame?

9 Whether there be any within your Parish or Chappellry, that are excommunicated, and how long they haue ſo remained; and for what cauſe they are ſo excommunicated, or who do harbour and maintaine them, and what be their names?

10 Whether there be any Mittoallers or Ale-wiues, or other persons within your parish or Chappellry, that suffer any resort of people in their houses or backſides, either to eat, drinke, or play at Cards, Tables, Dice or Bowles in the time of diuine Service or Sermon: and if there be any ſuch, then present their names and ſurnames, and alſo the names and ſurnames of ſuch as doe reſort thither?

11 Whether there be any woman within your Parish or Chappellry, that is now with child, begotten in fornication, adultery, or inceſt, and hath not named the father thereof, or the father thereof is not knowne, then by the vertue of your oath whom you haue heard named or ſuſpected to bee the father thereof?

12 Whether there be any married persons within your parish

Articles to be enquired of, &c.

01 Chappelry who haue committed fornication together before they were married o, no?

12 Whether there be within your parish o Chappelry, any Bawds, o receivers of naughty company o suspected persons into their houses, o doe harbo, o haue harbozed any woman begotten with child forso of Patrimony, and haue suffered them to depart unpunished, yea o no? and if there be any such, shew present their names and surnames, and at whose request and charges they were put there?

14 Whether there be any persons now within your parish o Chappelry, which before times being offenders, haue departed and fled out of your Parish o Chappelry to avoid punishment, o haue fled out of other places into your Parish: and what bee their names and faults, and where doe they now remaine?

15 Whether there hath bene any excommunicated persons buried in the Church, o Church-yard, o Chappel o Chappel yard, yea o no? and who the same were, and who buried the same excommunicated person?

16 Whether any that haue bin Church-wardens within your parish o Chappelry heretofore within 1, 2, 3, 4, 5, o 6 yeeres last past, hath vpon ignorance, for fauor, feare, o other consideration whatsoener, concealed o winked at the offender o offenders of any crime o fault punishable by the Ecclesiasticall Judge, and especially at the last Visitation yea o no? and who were those offenders, and what was the quality of their faults, and who concealed and omitted to present the same?

17 Whether there be any person o persons within your parish o Chappelry to whose house o company any Jesuits, Seminaries, Popish Priests, o other Priests o recusants haue resorted o doe resort o no? and what be their names and surnames, & who is it that hath thither resorted, o any that made resort and aboad there by the space of a month, which do absent themselves from the Church?

18 Whether there be any within your parish o Chappelry which was entoynd any punishment for any fault aforesmentioned by them committed, that haue not duely perfozmed the same, o by any that haue returned false certificate of any punishment entoynd, either in part o whole, who was the

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Articles to be enquired of, &c.

same, and what was the offence?

19 Whether there be any within your parish or Chappell that use to ring the Bells superstitiously upon any abrogated Holiday or the eves thereof; and whether at the death of any there be any superstitious ringing, superstitious burning of candles over the cozps in the day after it be light: or praying for the dead at Crosses, or places where Crosses have bene in the way to the Church, or any other superstitious use of crosses with Towels, Palmes, Petwands, or other memoies of Idolaters, or Burials or no?

20 Whether is your Church, Chappel, and Chancel well and sufficiently repaired, the Walls decent and unisome, and also boarded or paved under foot; the alites and flooze even paved, the Communion-Table rightly placed, and incircled with a decent raille, and all other things provided & done according to the instructions and order lately given by this Court: and if not, expresse the defects, and in whose default?

21 Whether hath your Parson or Vicar at the time appointed publicly read in your Church, in the fulnesse of the congregation, the Booke expressing his Apastles declaration to his Subtects concerning lawfull sports to be used: and if not, present the same.

22 Whether doe you know of any other matter or cause which is a breach of the Lawes Ecclesiasticall herein not expressed, and have you presented the same?

FINIS.

STC 10382.5 Articles to be Enquired 1635

Before this tract was bound by Robert Lunow it had never been bound, but had survived with its original stitching.

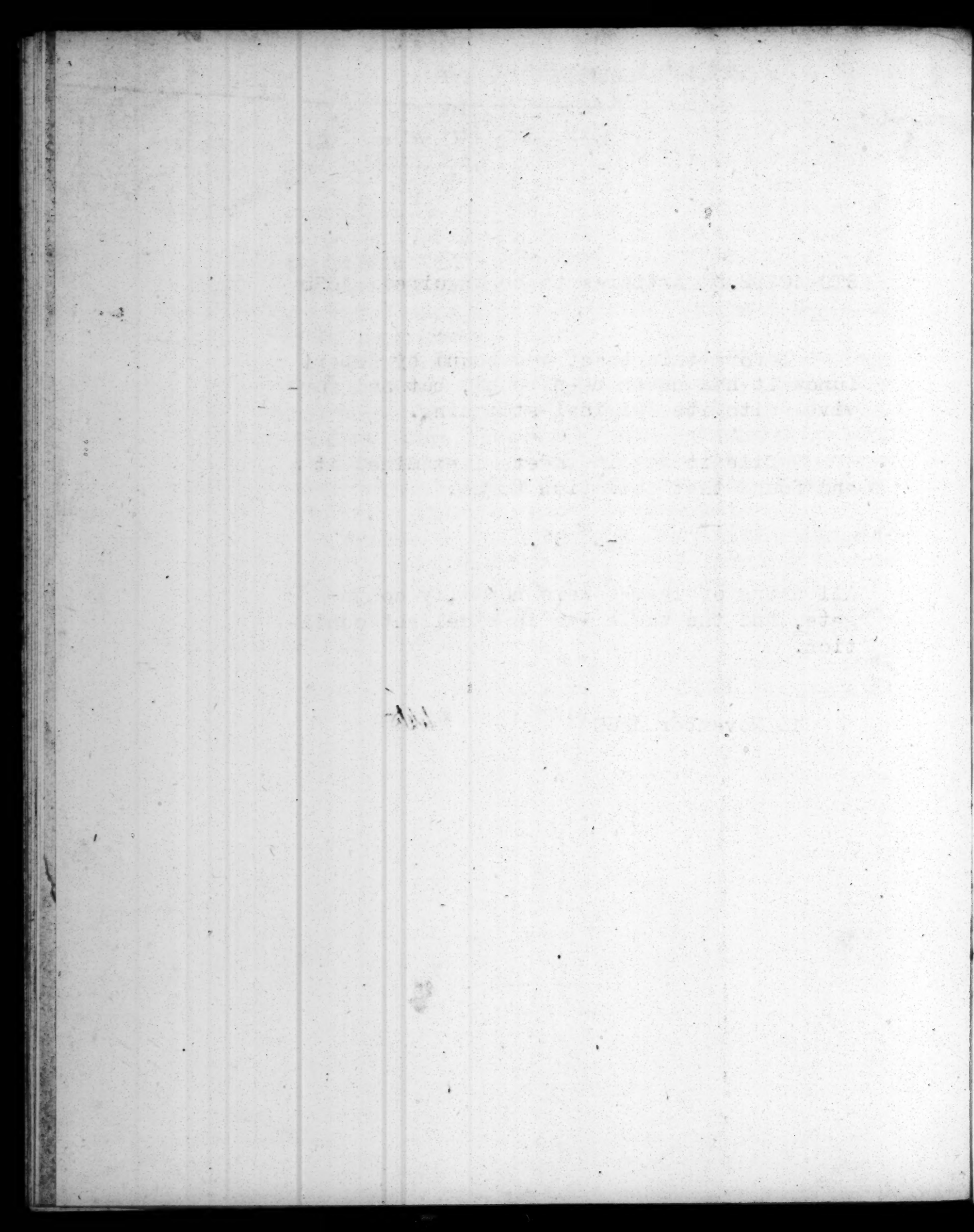
While it was in sheets I examined it and found that collation to be:

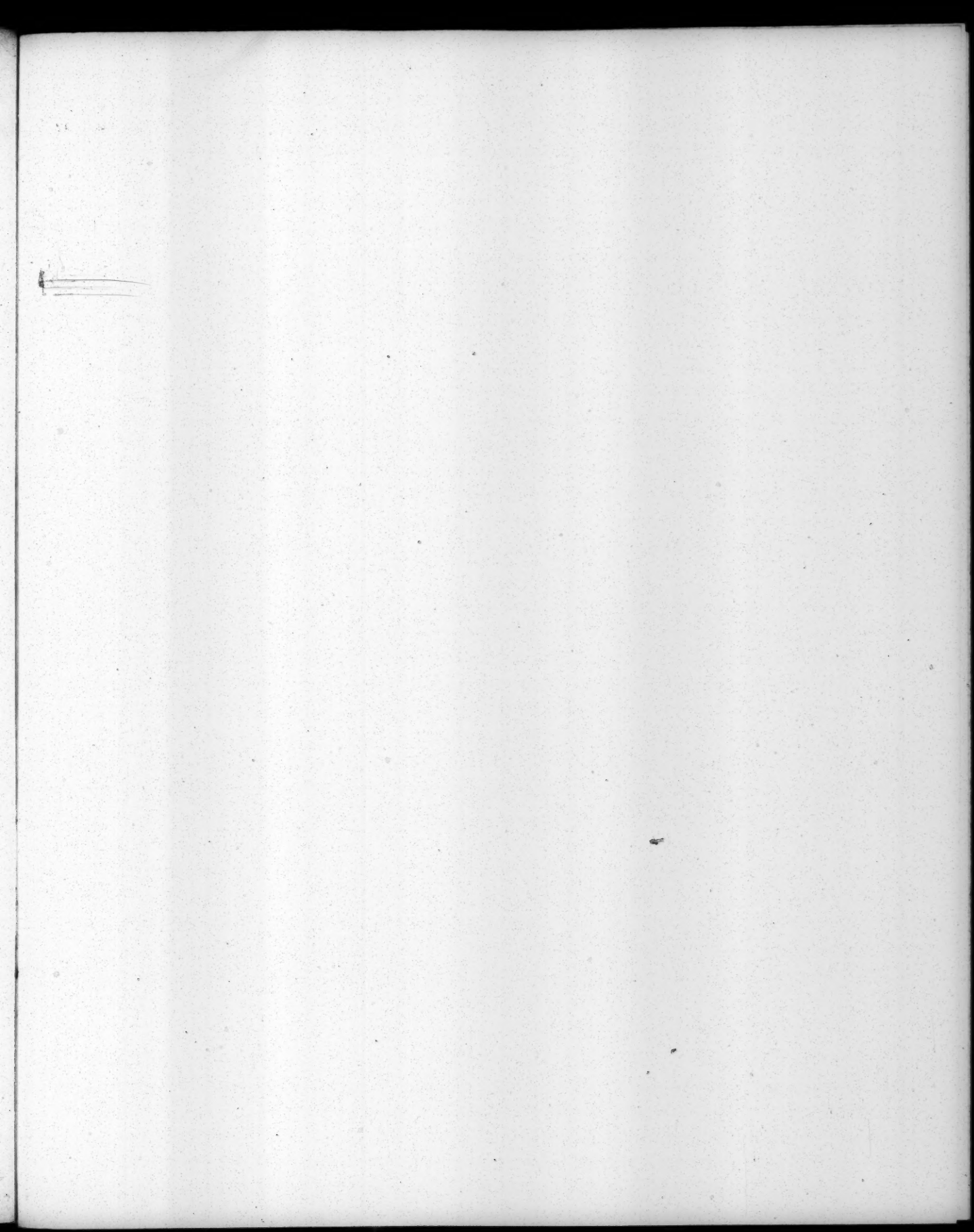
A-B⁴ C².

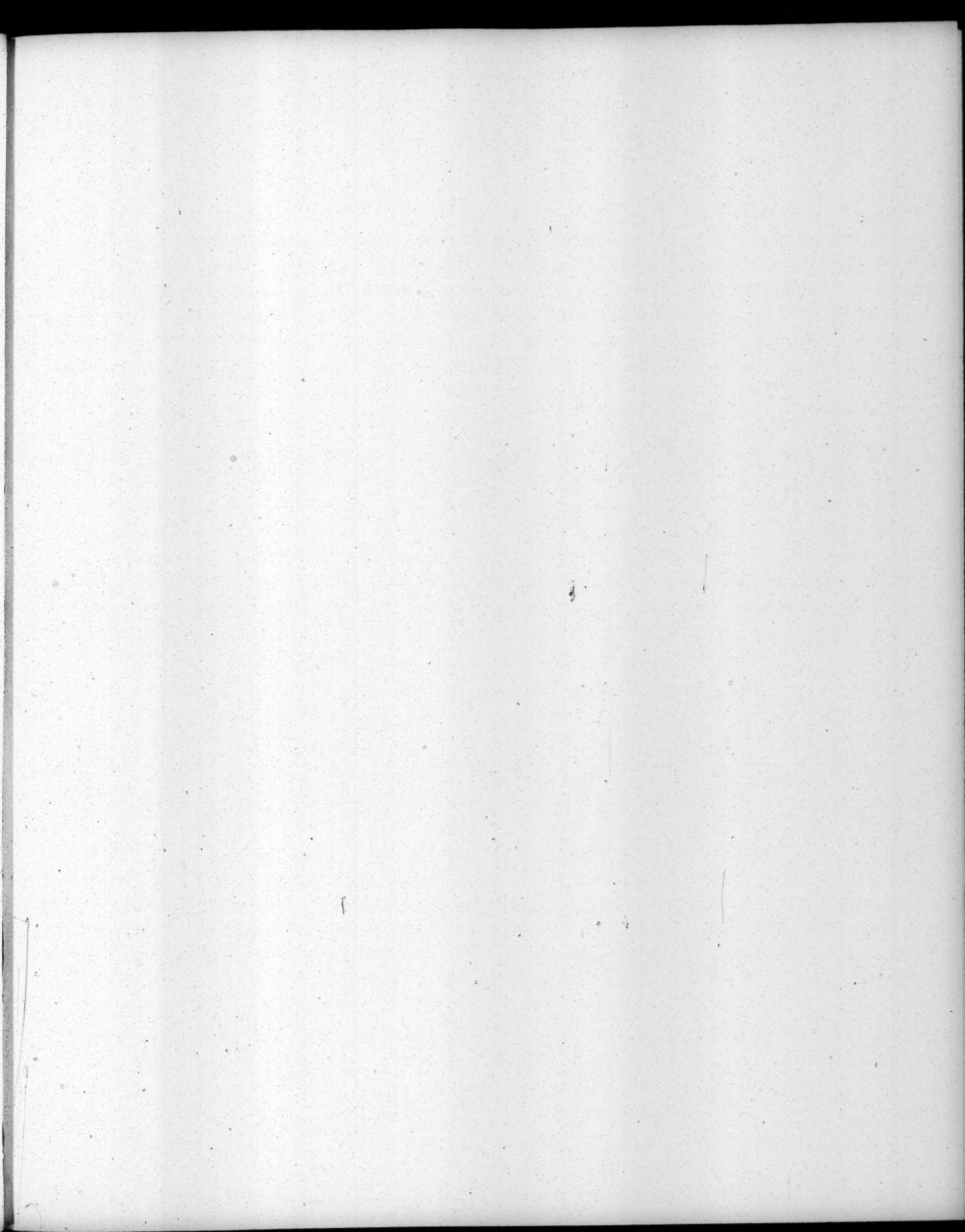
All pairs of leaves were normally conjugate, and the whole was in excellent condition.

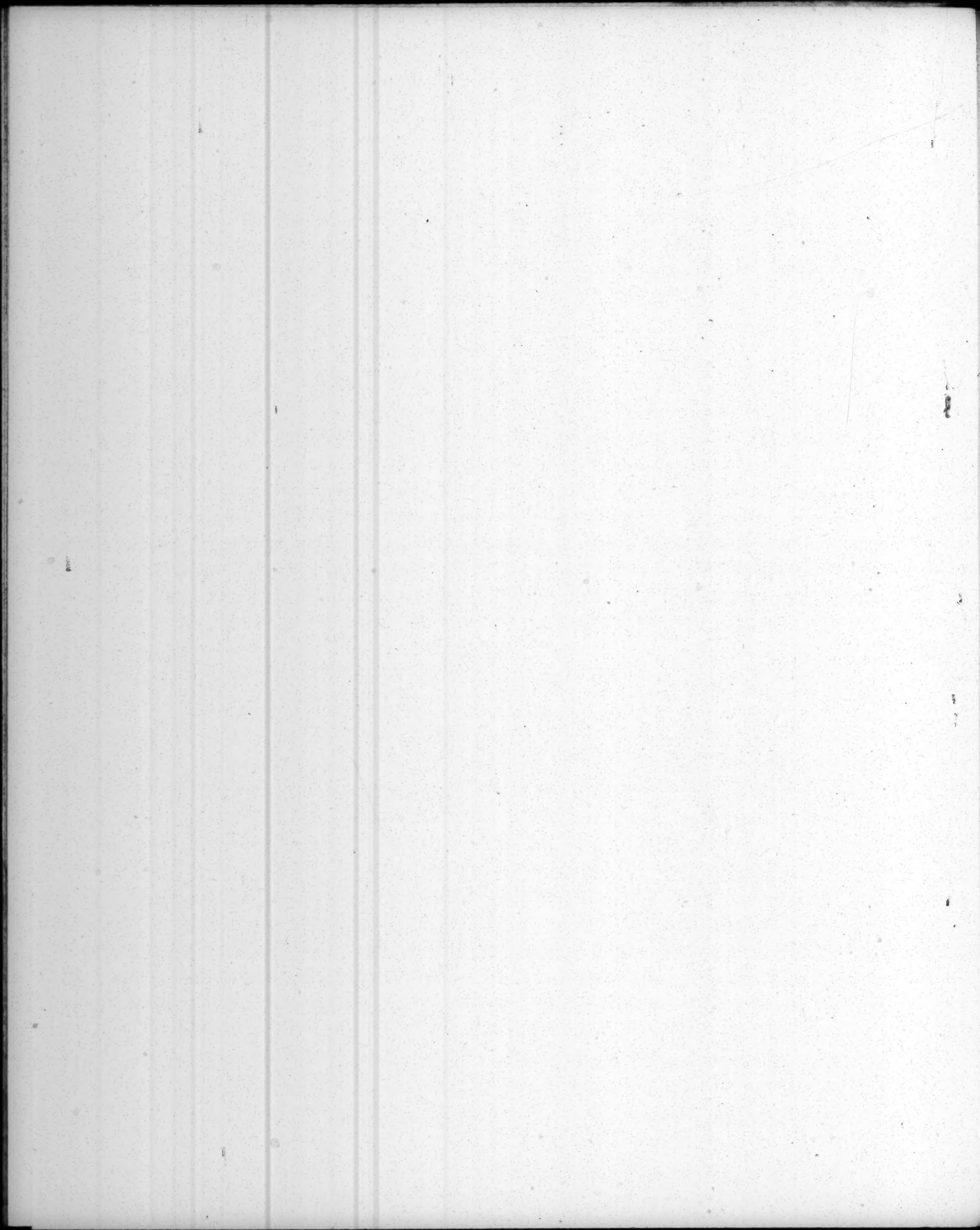
15 November 1960

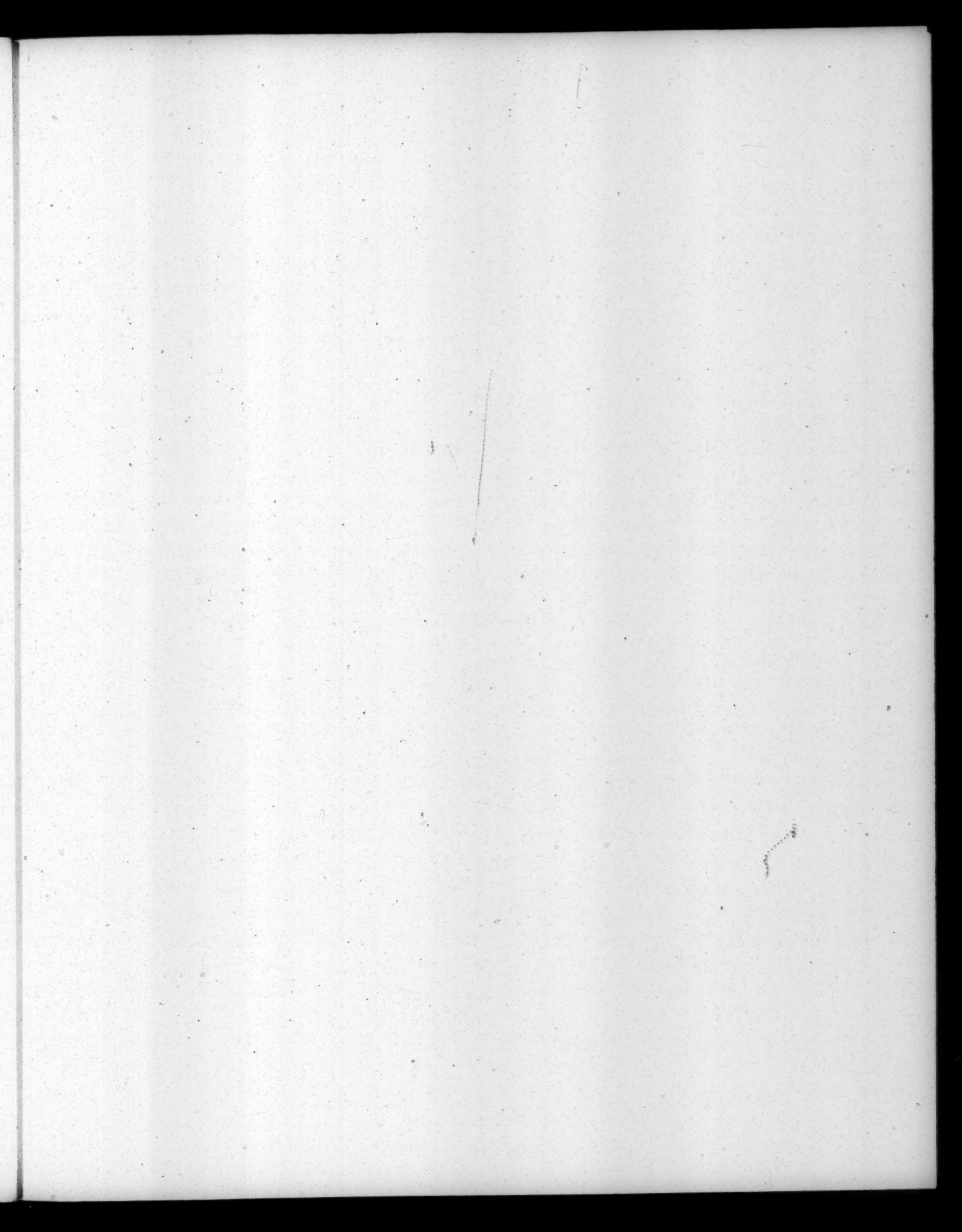
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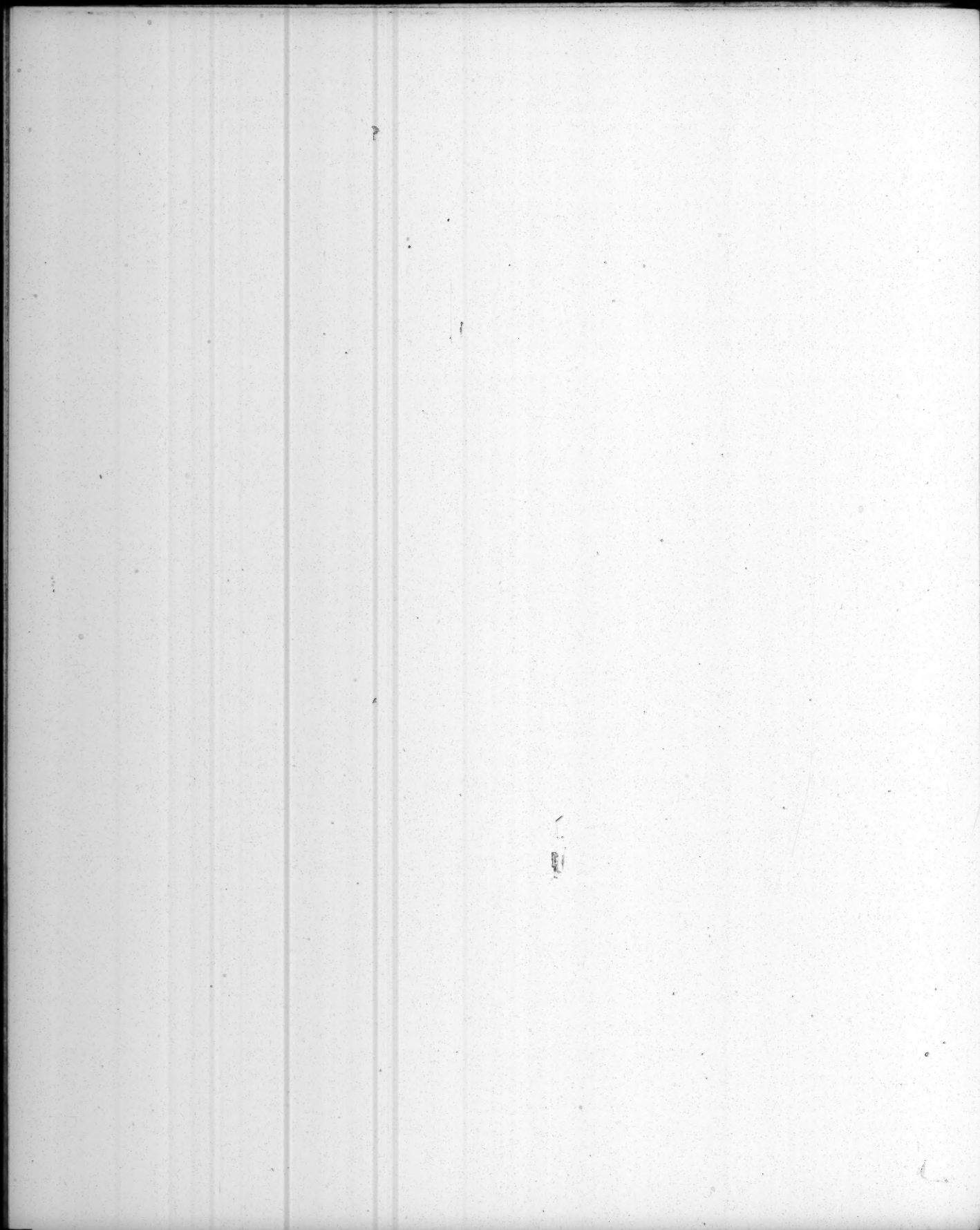


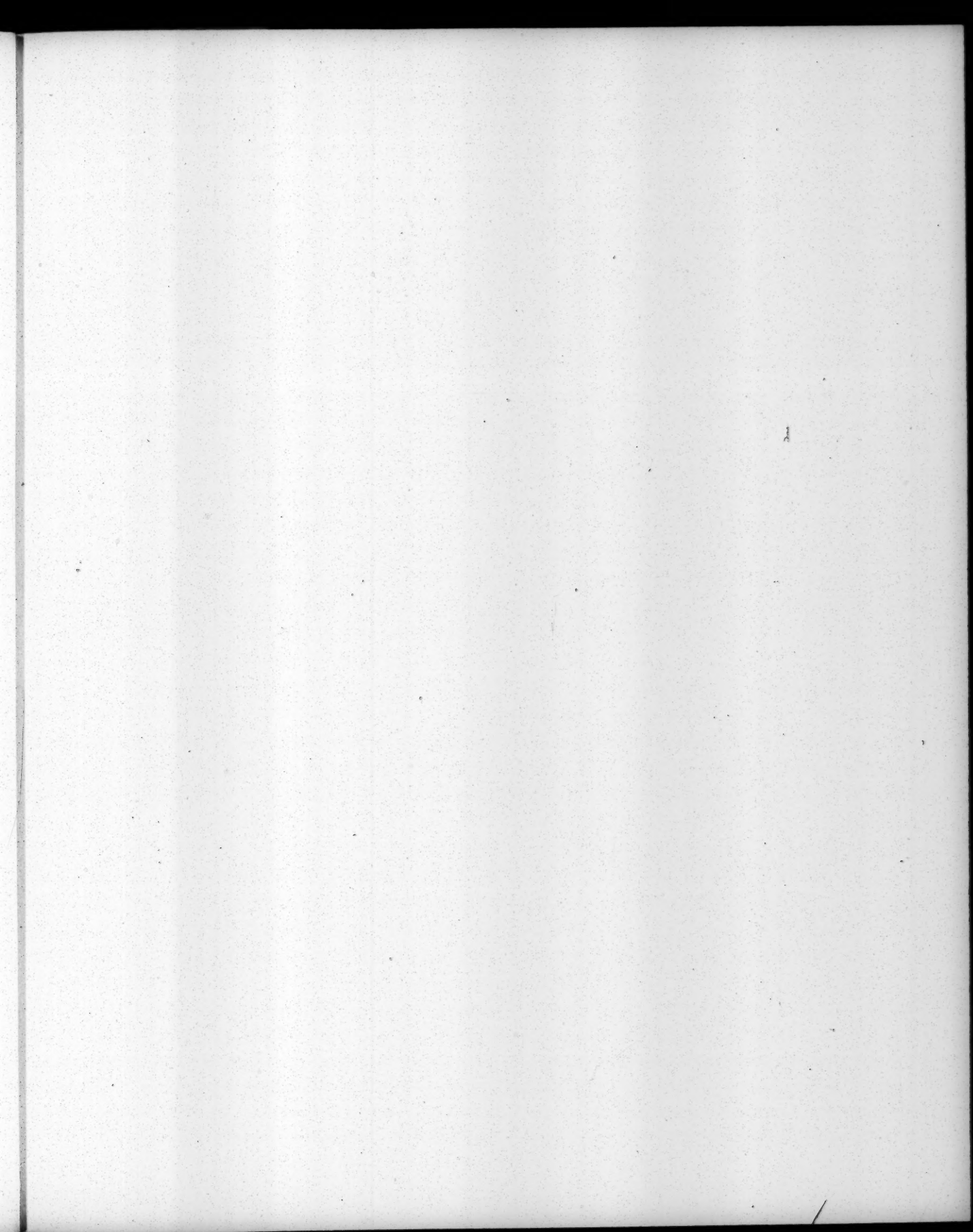


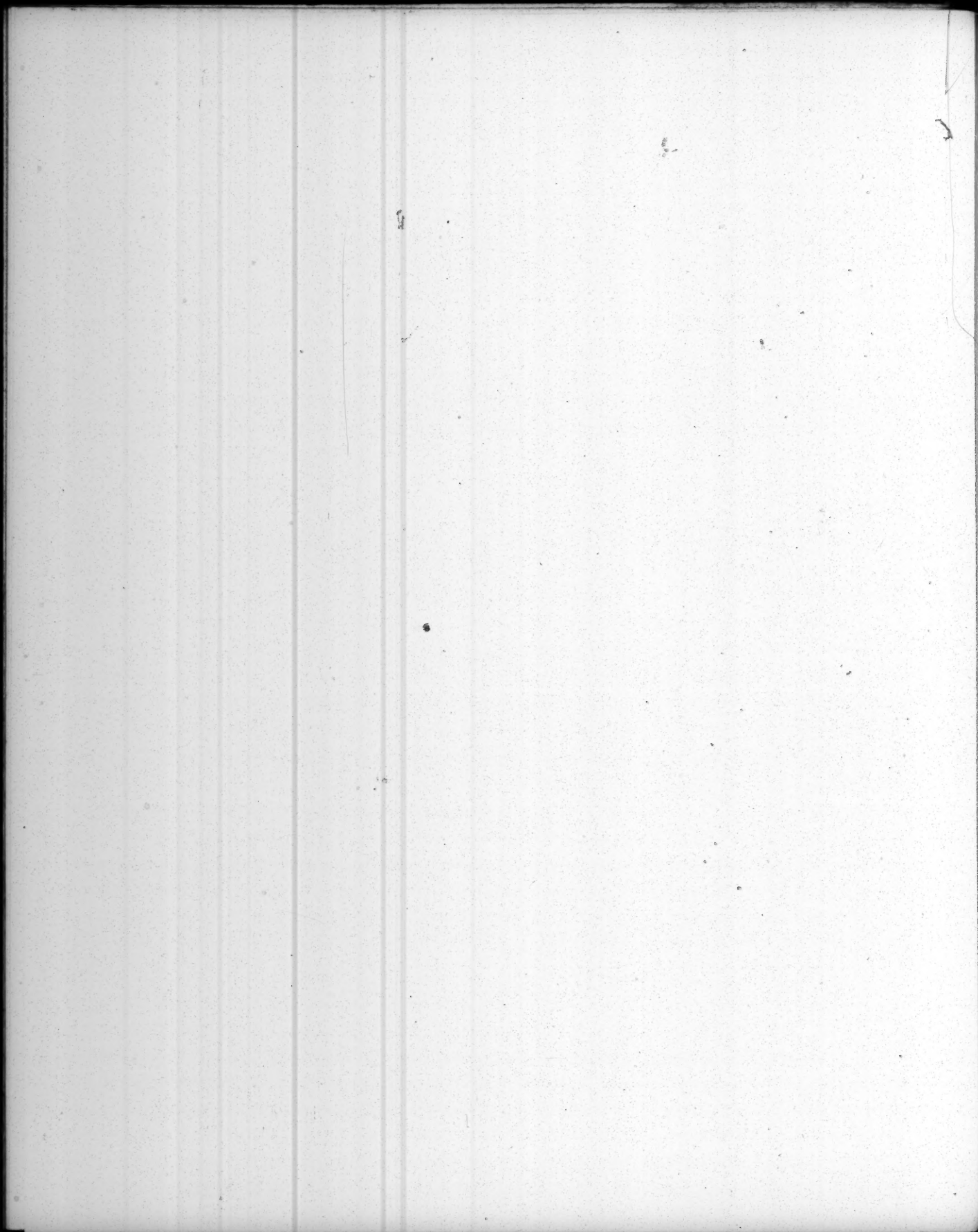


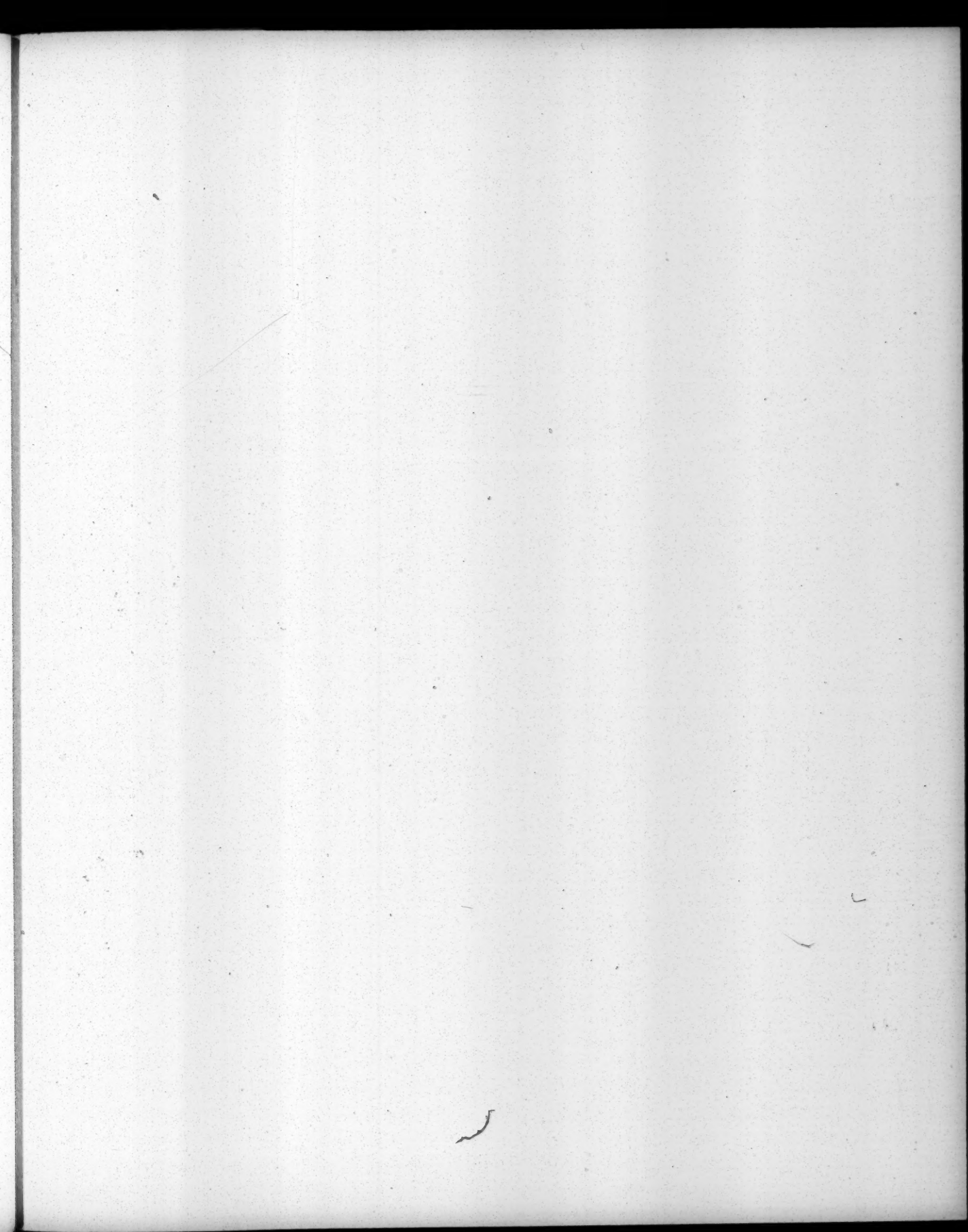














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